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ABSTRACT

The profile presents a brief history and a description of Salish Kootenai College, a tribally controlled community college located in Montana. Historical information covers the history of the Flathead Reservation, the introduction of formal education on the reservation, influences of federal legislation, the effects of external policies on the education of Flathead children, and the formative years of the college. The description of the college presents the goals and objectives of the college, the college's physical plant, a student profile of enrollment, an outline of curriculum offered, the administration and faculty, community services, financial resources, and general education requirements. (ERB)

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PROFILE

SALISH KOOTENAI COLLEGE

1976 - 1982

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FLATHEAD INDIAN RESERVATION
SKC MAIN OFFICES
AND SATELLITE CENTERS

A Elmo Center
B Arlee Center
C Hot Springs
D Polson Middle School
E Turtle Lake Community Center
F Mission Center — St. Ignatius
G Two Eagle River School
H Kicking Horse Job Corps Center
I Pablo Tribal Complex
J building Trades Center
K Ronan Center
K Tribal Forestry Warehouse — Ronan

This list of locations is not restricted. Many of the reservation school districts have donated space for evening classes.

BEST COPY AVAILABLE

HISTORY

The Flathead Indian Reservation, home of the Confederated Salish and Kootenai Tribes, was established with the signing of the Hellgate Treaty of 1855.[1] Prior to the signing of the Hellgate Treaty, the tribes that originally occupied this region were the Flathead, Salish, Kalspell, Coeur d'Alene, Shushwap, and Colville who at one time spoke similar languages.[2] However, through the passing years and mingration their language changed to the slightly different languages in use today on the reservation.

The Hellgate Treaty established the boundaries of the present reservation and a portion of the Bitterroot Valley to be a reserve for three remaining bands--the Flatheads, Upper Pend d'Orielle, and the Kootenai people. Sixteen years later the Federal government, under pressure from the encroaching white settlers, issued a directive to the Flatheads to move out of the Bitterroot Valley northward to the Jocko River region.[3] The move was not immediate but rather a long process through tribal objections and finally under duress.

In 1891, Chief Charlo, after thirty-six years of bitter objections and under duress, moved his band northward crossing the Clark Fork River leaving his ancestral home land to reside within the confinements of the existing Flathead Indian Reservation of Montana.

As a race of people, they were not a warring people; they fought as most people would when under threat. They lived in continual harmony with all living beings; within this harmony they continually sought peace and friendship. Ironically, their cultural beliefs and lifelong education process that taught peace, harmony, and friendship fell to a stronger power who believed in the same principles.

TRANSITION THROUGH EDUCATION

Although the past has been a long and difficult struggle for the Flathead tribal people, the Salish, Pend d'Orielle, and Kootenai culture and traditions have survived.[4] Under such difficult circumstances the transition from warrior to Twentieth century man began through the incorporation of the American education systems.

Much like the Eastern tribes, the Iroquois, Delaware, and others, education of their youth was viewed with skepticism. As outlined in the following statement issued by tribal dignitaries to the officials of William and Mary College, June, 1774, the tribes were invited to send their children to William and Mary:

> We know that you highly esteem the kind of learning taught in these colleges, and that the maintenance of our young men while with you would be very expensive to you. We are convinced that you mean to do us good by your proposal; we thank you heartily. But you who are wise must know that different nations have different conceptions of things and you therefore, not take it amiss, if our ideas of this kind of education happen not to be the same as yours. We have had some experience in it. Several of our young people were formerly brought up at the colleges of the Northern Provinces; they were instructed in all of your sciences; but when they come back to us, they were bad runners, ignorant of every means of living in the woods . . . neither fit for hunters, warriors, nor counselors, they were totally good for nothing.
>
> We are, however, none the less obliged by your kind offer, though we decline accepting it; and, to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take care of their education, instruct them in all we know and make men of them.[5]

In addition to the transition from warrior to twentieth century man, the task was made even more difficult by misunderstood treaty articles, articles that put limitations on the tribal people to becoming wholistic twentieth century persons. The restricting article was Article V or the Hellgate Treaty[6] which was for the instruction of tribal people in agriculture and industrial trades.

Within this article the tribal peoples' only hope was to become farmers. When the needed seeds didn't arrive congruent to the planting season and if seeds were received in time of droughts, grasshoppers devastated their crops. The way of the farmer was soon looked upon with contempt. Treaty law and policy with respect to education of the Flatheads gave way to President U. S. Grant's policy that called for the education and Christianization of Indian people.

The United States Government did not have an education system that could be implemented on Indian reservations. To remedy their dilemma the government sought the assistance of the missionaries. It was the government's belief that the missionaries were more qualified because of their close relationships with the tribal leaders.

A close relationship existed with the reservation people and the Jesuit missionaries who began on educational and Christian teachings in earnest. With steady funding from the Federal government, the Jesuits and later Ursuline sisters enjoyed years of success. So great was their success in developing Catholic Indian citizens on the Flathead reservation that tribal cultures, languages, and tribal religions faded to near extinction.

FEDERAL RESPONSIBILITIES

The dominance of the Catholic influences on the Flathead reservation began to decline with the beginning of Tribal land losses to non-Indians as a rsult of the Dawes Act[6] and the Homstead Acts.[7]

The Dawes Act divided the reservation into individual allotments of land usually consisting of one hundred and sixty acres. Because of government land swindles and reservation poverty conditions, tribal members sold their allotment to white people, creating a greater white

population within the reservation. In addition, during the allotment era, the Homestead Acts were passed, which purpose being to erode the reservation land masses. The act called for all unused land that was not allotted to Indian people to be opened for white settlement. The end of both acts (the Dawes Act and Homestead Act) increased the white population immensely. The Flatheads have since become minorities in their own land.

Because of these two acts, white populations' public tax dollars increased and that led to the rise of Indian students attending publicly supported school systems. The need for Catholic dominance in education soon ended.

EXTERNAL POLICIES

Although efforts in the past had been made to "Christianize and educate" the Flathead people, there existed, and to some degree still exists, deep-rooted prejudices against the tribal people. Such prejudices surface during legislative reviews, administrative actions, and in local non-Indian community and state politics. Most notable is in the field of education.

An education system that failed to recognize the tribal mores as important life-ways in addition to being a critical mass, has removed political clout that has led to the lack of participation of Indian people in the decision-making process of the education of the people. Low education achievement can best be exemplified by a 1973 Department of Commerce study that reported the average grade level completed by Flathead people was at the tenth grade.[9]

Not having control over the education of their children was in part to blame for the low education success rate among the Indian students.

Because of the rising numbers of people not finishing high school, in addition to the U. S. Government becoming more liberal in delegating responsibilities to the tribe, the tribe began to look towards alternative education programs for their people. Programs that would re-introduce and preserve the culture as well as provide a well-balanced meaningful education to their people were examined. Through a series of meetings between the tribes and U. S. Government officials and Flathead Valley Community College, the concept and implementation of a reservation based community college began.

FORMATIVE YEARS OF SALISH KOOTENAI COLLEGE

A forestry technology program was the first reservation-based college program that appeared on the Flathead Reservation in 1973, designed specifically for the tribal forestry personnel.[10] This was the result of a bilateral agreement between the tribe and the Flathead Valley Community College that is located beyond the reservation's northern boundaries. Two years later the tribe was joined by the Blackfeet tribe, also of Montana, and in addition to Flathead Valley Community College, entered into bilateral agreements and sought assistance from Title III of the Higher Education Act as amended, specifically as a developing institution.[11] Funding eventually was secured from Title III and post-secondary education on the reservation began in earnest.

Courses in history, education, mathematics, religion, and others based upon community interest were offered throughout a network of reservation area schools. With such great success of the college courses, the demand became greater, encouraging the tribal authorities and communities to support a tribally controlled community college, and

based within their jurisdiction. The tribal council, in viewing the need and serving in the interest of their people, endorsed SKCC and the community college concept via a tribal resolution, and in addition granted to the fledgling institution a non-profit corporate charter.[12]

With the tribal authority the college became a tribally controlled community college. Salish Kootenai College then joined the ranks of other tribally controlled institutions that had previously begun during the late "sixties". These colleges are colleges that are established and controlled by Federally recognized Indian tribes. Their boards of trustees are made up of Indian people and they primarily serve Indian students. In addition, there are twenty national Indian colleges located in the states of Arizona, Montana, North Dakota, Nebraska, Oklahoma, South Dakota, and Washington.

GOALS AND OBJECTIVES

The college has been in operation for the past six (6) years. During this period, the college has followed closely the original mission of Salish Kootenai College -- that is to provide quality education to post-secondary Indian residents.

This mission statement has been expanded, and adjusted to include statements such as "a comprehensive open-door community college". In addition, the college has adopted goals and purposes as follows: to assist in tribal development, to assist in cultural development of the Salish and Kootenai communities, to develop student academics, and to promote Indian self-development. Most recently the Board of Trustees became concerned with the lack of definition of the needs and formally adopted four objectives for the institution.

1. The college would be a comprehensive community college offering programs in vocational, academic and community service areas.

2. The college was to adopt measures which would identify the needs and talents of its enrolled students.

3. The college would effect an on-going program of research and development, particularly as applied to continuation of tribal culture.

4. The college was to adopt programs which would assist the various communities in developing individual community needs.

Although there appears to be a need to clarify the above statements into a more concise all-inclusive statement, as the college grows in maturity, its goals and objectives will become more concise.

PHYSICAL PLANT

Much like the majority of Indian colleges, Salish Kootenai College began in makeshift office space utilizing area schools for their classroom instruction. The College was fortunate in that space was made available to them in the top floor of an old elementary school in the city of Ronan. Eventually they moved to their new facilities in the town of Pablo. Their new facilities are modern in design consisting of two major buildings housing administrative offices, library, counseling, student services, computer terminals, in addition to classroom areas.

STUDENT PROFILE

Students served by Salish Kootenai College are often drop-outs of colleges located away from the reservation. Many students have often not completed high school and need considerable basic skills developed before they can successfully complete college academic courses. Further, in may cases, they may lack confidence in themselves and may have a "bad taste in their mouth" for formal school classes.

Because of students' desire to achieve an education in the comfort of their reservation and families, the curriculum and instructional delivery programs have to be innovatively designed to meet the special needs of the Indian students. The college expends considerable time and money for instruction development. In addition to the enrollment in classes, the students are encouraged to participate in student government. The student government at Salish Kootenai College is unique in that each full-time student in good standing has a vote at each council meeting. A five-member student executive committee represents the student body and representatives of the student body are provided time on the board of director's agenda and participate on committees with the faculty.

Admission to the college follows the general format as a regular student:

1. Student applicant should complete an Application for Admission form that is available at the Salish Kootenai College Admissions/ Registrar's Office.

2. Student applicant should submit a copy of his/her high school diploma or GED Certificate to the Admissions/Registrar's Office of Salish Kootenai College.

3. If the applicant is a transfer student, he/she just submits copies of transcripts from other colleges that he/she attended to the Registrar's Office of Salish Kootenai College. An official copy of the transcript will need to be requested to be sent from the former college to Salish Kootenai College.

The Admissions/Registrar's Office of Salish Kootenai College will review all admission documents to verify that all information is on file and will then inform the student in writing that he/she has been accepted as a regular student of the Salish Kootenai College. If information is lacking, Salish Kootenai College

will inform the student in writing and instruct him/her as to what is missing.

A special admission policy of enrolling high school students has been established by the college. A currently enrolled high school student may apply for admission to take regular college courses during the year. This program has been established to serve high school students who wish to supplement their educational program with college level course work. Students applying for admission under this program must complete the normal admissions procedure with a letter of recommendation from their high school principal or counselor.

Students served by Salish Kootenai College have some unique characteristics not found in the predominently white institutions. Table 1 depicts the last three year enrollment figures of the college with respect to total number of students served, male-female ratio, and Indian and non-Indian student bodies that exhibit some of the unique characteristics.

TABLE 1

STUDENT ENROLLMENTS
ACADEMIC YEARS 1979-1982
% adj.

1979-80	Male	Female	Total
Students Served	397 43.7%	522 57%	907 100%
Indian Students	240 26.4%	329 36.2%	569 62.7%
Non-Indian Students	161 17.7%	177 19.5%	338 37.2%
1980-81			
Students Served	683 46.0%	800 53.9%	1,483 100%
Indian Students	395 26.6%	497 33.5%	892 60.1%
Non-Indian Students	288 19.4%	303 20.4%	591 39.8%
1981-82			
Students Served	519 39.9%	781 60.0%	1,300 100%
Indian Students	362 27.8%	488 37.5%	850 65.3%
Non-Indian Students	157 12.0%	293 22.5%	450 34.6%

Table 1 shows a natural trend in total enrollment figures as most fledgling Indian institutions show. Continuing upward the second year because of the newness of the idea and than moving downward during the next few years of operation as the idea of a permanent college comes to fruit. The next few years may show a slightly lower decline, then taper off to stable enrollment figures, quite possibly around

1,250 per year of full-time equivalents. The non-Indian and Indian student populations are considered to be normal because of the concept of an all Indian-controlled college. The table shows a characteristic that appears to be common among the reservation-based Indian colleges: the differences in the Indian male and female populations. The female populations as the table shows has the higher percentage enrollment. In addition, it is surprising that the non-Indian female population shows a slight increase over their male counterparts who are enrolled in the college.

CURRICULUM

Insofar as Salish Kootenai College has received a letter of candidacy for accreditation from Northwest Association of Schools and Colleges, Montana's state schools of higher education view the fledgling institution as being not in par with them.

Dialogue ensued during 1980 and 1981 that led to a University Policy and Procedures Manual (Sec. 301.5) Transfer of Credits. The policy change stressed six items which relate to when a student transfers from a regionally accredited institution to an Indian reservation-based community college (emphasis the writer).

1. All courses from regionally accredited institutions of higher education which are recorded on the official transcript(s) of a student will be received and posted by all units of the Montana University System, including the community colleges, upon the transfer of the student.

2. All college level courses from regionally accredited institutions of higher education will be received and applied by all units of the Montana University System, including the community colleges, towards the free elective requirements of the Associate and Baccalaureate degrees, except that the receiving institution may limit the total number of credits to be accepted in a given area. Such limitations shall apply to all students.

3. In relation to the major, minor and general education and distribution requirements of the Associate and Baccalaureate degrees, all units of the Montana University System, including the community colleges, are authorized to determine the applicability of credits earned at regionally accredited institutions of higher education.

4. In administering the policy in paragraph (1), (2), and (3), an institution shall include credits from an institution which is a candidate for accreditation by the Northwest Association of Schools and Colleges after successful completion of 30 quarter credits at the receiving institution.

5. Units of the Montana University System, including the community colleges, may give credit for education received from non-collegiate institutions on the basis of the Guide to the Evaluation of Educational Experiences in the Armed Services and the National Guide to Educational Credit for Training Programs, both published by the American Council on Education.

6. The Council of Academic Vice Presidents shall recommend to the Commissioner procedures to resolve transferability problems. In formulating the recommendations, it is understood that each Academic Vice President is representing his institution's policy as approved by the President.[13]

ADMINISTRATION

The tribal council appoints each of the seven-person board of directors as outlined in the tribal college charter. The board directs the operation and development of the college under the guidelines prescribed in the college's corporate charter. Board meetings are held monthly in which policy decisions are made, curriculum changes approved, and decisions on the future of the college are considered.

A small administrative staff that consists of the president, vice president for academic affairs, assistant to the president for development, director of student services, and a director of procurement and plant management directs the college. The top staff positions are enrolled members of the Confederated Salish and Kootenai tribe and who have completed all requirements for Doctor of Education and Master of Arts in Education Administration. It is this small dedicated staff that handles the day-to-day operations of the college.

The faculty is involved in the decision-making process of the college in curriculum matters. Each member of the faculty has a vote on the curriculum committee. In addition, general staff meetings involving the entire college staff are held every two weeks. The meetings provide each staff person input to college development and college concerns.

COMMUNITY SERVICES

Salish Kootenai college provides among its community service classes, activities and social events for the Indian community. For example, this past year the college provided nine hours of training in parliamentary procedures for the tribes' ten-member tribal council. The sessions were held "behind closed doors" and were termed valuable by the tribal council.

The college sponsored workshops in geothermal energy development, commerical fish farming, plant nursery management and small business management.

Graduation activities each year at the college provide the community the opportunity to participate in a feast, a giveaway and a traditional pow wow. Indian drumming groups formed and taught by the college travel to a number of Indian cultural events throughout the year.

FACULTY

The faculty at Salish Kootenai Community College are doing an extremely professional job of instructing students. They are dedicated to their profession and to meeting the needs of their students and the objectives of the college. Faculty morale appears to be quite high. Currently there are seventeen full-time faculty members and six administrators.

All have extensive work experience; many have previous teaching experience and some have master's degrees in their field. General education and academic courses are taught by qualified part-time instructors. Additionally, a number of adjunct faculty are a great addition to the college. They teach a number of courses and add to the curriculum.

Faculty salaries range from approximately $12,000 to $20,000 for a nine-month contract. The college provides health insurance to its full-time employees while they are under contract. Employees can elect to pay for family and summer coverage. The provisions for retirement are social security and a retirement fund with New England Life Insurance.

There are no provisions for faculty tenure. Faculty are given an annual contract once grant funds have been secured. The college is considering a faculty tenure policy, once stable funding is obtained.

The college has a program of professional development. Part-time instructors are brought in for in-service orientation at the beginning of each quarter. Full-time instructors may attend classes for self-improvement at the college without payment of tuition. A full-time curriculum development specialist is available for one-to-one consultation on teaching methods, test construction, development of course syllabi, and the planning of new and innovative courses.

FINANCIAL RESOURCES

The Salish Kootenai College has a different mission than most traditional community colleges. This mission is more strongly oriented towards the generalized viewpoint of traditional Native Americans; that is, Salish Kootenai College places a high importance on overall

welfare of the tribe and seeks to meet the needs of the tribe as well as individual student needs. Just as the mission of the Salish Kootenai College is different from traditional community colleges, so is the financial status. Salish Kootenai College is a private educational institution chartered by the Confederated Salish and Kootenai Tribes. The primary responsibility for funding Salish Kootenai College lies with the Federal Government. The Federal Government has recently passed Legislation (P.L. 95-471)[14] to meet this responsibility. In the past, Salish Kootenai College has generated funds from many sources and will continue to do so. However, it is expected that P.L. 95-471 will provide a basic support that is in lieu of a state tax base.

Salish Kootenai College receives operating funds from five (5) general sources: Federal grants, state grants, tuition, tribal grants, and donations. Each is an important source of income for the Salish Kootenai College operating budget.

Table 2, which follows, depicts the funding sources as well as amounts per fiscal year, beginning fiscal year 1976.

TABLE 2
AMOUNT PER FISCAL YEARS
1976-1980

Source	1976-77	1977-78	1978-79	1979-80	1980-81
Title III Higher Education Act	$33,000	$35,000	$35,000	$110,000	-
Tribal Grants	6,000	43,250	74,784	88,000	-
Title IV Indian Education Act	-	-	77,000	104,000	$100,000
Argonne Dept. of Energy	-	15,339	15,424	24,985	-
Tuition	-	2,300	3,500	6,414	$ 50,000
Voc. Ed. Indian Contracts	-	-	182,000	173,563	250,000
Voc. Ed. State Contracts	-	-	31,000	33,000	48,000
P. L. 95-471	-	-	-	265,200	503,000
TOTALS	$39,000	$95,889	$418,708	$805,419	$951,000

Further, Table 2 indicates that the college as a new developing institution has had to rely upon Federal and state grants-in-aid. Although considerable opposition by special interest groups at times rise up against the American Indian colleges, most however, agree that the colleges are of value of the Indian and non-Indian people. The Indian people themselves have voiced their praise to their fledgling

college. The college has given the Indians and non-Indian population an opportunity to remain at home, to work, and study together as a people. It is quite clear that the people attending the college will undoubtably continue on through a four year baccalaureate degree or to advanced studies. The seeds of change and ideas for a better life is quite clear in that they have been sown and continue to grow at the Reservation-based college system.

Regrettably, the college now faces its greatest hurdle towards complete development, the Reagan Administration.

Although the Reagan Administration stresses a policy of Indian Self-Determination funding for the college and in general Indian education remains in a flux, the over-riding question the current administration faces, as with past administrations, how much freedom can the government give the Indians?

Historically, governmental Indian policies have been one of which can be best summed up as Oliver Lafarge stated, when the Indian just makes it to the rim he's pulled back again. The confederated Salish and Kootenai tribe has two most valued cultural traits, trust and patience. How far must tribal trust and patience be stretched to accommodate an administration who has a lack-a-dasical Indian policy?

Salish Kootenai College has over the past 6 years begun working towards a bonafide college program. That growth and projection to meet their goal is reflected in the academic and vocational programs information supplied.

This shows that in 1980-1982 academic years the college has made great efforts in providing the reservation residents with desirable college course work; during this fiscal year (1982-1983) indicates that community programs are still being offered, however, with a greater amount of selectivity with the majority of courses being central to the college's academic programs which is a great indicator of the college moving quickly towards maturity.

In addition, the college General Education Requirements, though they are similar to most two-year insitutions, stress an all-important requirement that all graduates must have taken six hours in Native American Studies. The college's academic programs in addition to traditional requirement stresses the Native American Studies courses we exampled in the college's academic and vocational programs?

GENERAL EDUCATION REQUIREMENTS

Students desiring an Associate Degree or Certificate of Completion are expected to complete the following general education requirements, which are integrated into the curriculum of each program in the College:

Associate Degree:

ENGL 101 - English Comp I	3
ENGL 102 - English Comp II	3
Math Elective (May choose from MA 100, 101, 102, 103	3
Native American Studies	6
SPE 100 Basic Comm. Skills	3
TOTAL CREDITS	18

Certificate of Completion:

ENG 101 - English Comp I	3
Native American Studies	3
TOTAL CREDITS	6

ACADEMIC AND VOCATIONAL PROGRAM

Associate of Arts Degree:

1. Business and Tribal Management
2. General Studies/Liberal Arts
3. Human Services Technology
4. Native American Studies

Associate of Science Degree

1. General Studies/Science

Associate of Applied Science Degrees

1. Forest Technology
2. Health Education
3. Law Enforcement
4. Secretarial Science
5. Computer Science
6. Natural Resource Technology

Certificate Programs

1. Building Trades
2. Early Childhood Education
3. Health Education
4. Natural Resources
5. Secretarial Science

Salish Kootenai College with respect to their academic and vocational programs clearly indicates the college is meeting the academic and specific vocational students' needs.

Perhaps the most novel and versatile of the Salish Kootenai Community College educational programs is their Native American Studies Program. The Native American Studies Program stresses the Confederated Salish and Kootenai cultures, traditions, and history.

Through the Native American program, instructors and course requirements, students are given a positive view of bi-cultural patterns of living. It is through this instruction of cultural integration that students discover the strengths of their cultures.

Further, Native American Studies coursework coincides with a summer four-week encampment that is in fact a summer in field residences and study practicums of Salish/Kootenai languages, their arts, music, and other skills.

CONCLUSION

The future of the college although dependent upon outside funding continues to receive overwhelming support of the tribal population as well as from the reservation's non-Indian populations.

Each community agrees that the college is a valuable tool in which to achieve what many have thought to be unattainable goals.

With the academic and vocational training supplied by the college the Confederated Salish and Kootenai tribes and reservation communities will truly become of age.

[1] Treaty with the Flatheads, etc., 1855. 12 Stat. 975.

[2] Salish Kootenai College catalogue, 1981, pp. 4.

[3] American Indian Tribes of Montana and Wyoming, Planning Support group, United States Bureau of Indian Affairs, Department of the Interior, report no. 262, 1978, pp. 43-50.

[4] "A brief history of the Flathead Tribe." Flathead Cultural Committee, Char-Koosta, 1979. pp. 16.

[5] Treaty with the Flatheads, etc., 1855, Article 5, 12 Stat. 975.

[6] General Allotment Act (Dawes Act) February 8, 1887, 24 Stat. 388.

[7] Indian Reo-ganization Act of June 14, 1934, 24 Stat. 984.

[8] Salish Kootenai College catalogue, 1981. pp. 2.

[9] Charlo, Vic. Interview, February 1, 1982.

[10] Self Study for candidacy status, Salish Kootenai College, Pablo, Montana. pp. 5.

[11] Confederated Salish and Kootenai Constitution and By Laws, Article IV, section (a) (t) and (u). Confederated Salish Kootenai Tribe, Pablo, Montana.

[12] Salish Kootenai Articles of Incorporation.

[13] Montana University System, Policy and Procedures Manual, April 13, 1981.